organization of another church in the Miami valley.

The following persons have filled their quoto since our last report: J. R. Bowman, M. F. H. Kinsel, A. D. Gnagey, Isaac Leedy, 2: Nicodemus, $5.00; J. B. Moser; Mrs. Sarah Snader, 2; Daniel Kagarice, Daniel Beal, John Kaufman, S. S. Pontious, C. Hoover, E. L. Yoder, J. Moomaw, Jacob Lichty, $8.50; Josiah Keim, 2; D. J. Miller, 2; Isaac Haines, L. C. Stifler, Jacob Spitzer, 5; Mrs. W. R. Frick, J. C. Studebaker, 3; E. G. Wilson, Elhamon Roop, Daniel Crofford, Peter Bowman, I. D. Bowman, Eliza Tucker, Mary Miller, $5.00.

Liquor dealers in Kansas, who try to resist the prohibition law, are running great risks. Some weeks ago, a man, in defiance of the law, opened a saloon in Canton, Kansas. The following Monday he got into a quarrel with one of his drunken customers, and was shot by the constable. The very next day the women of the place raided his saloon, and poured his liquors into the street, in the presence of an applauding crowd. Although we are not in favor of using violence to get rid of this evil, yet we are glad to see that the popular feeling is going against saloon keeping.

We have been favored with late copies of San Diego, California, papers. Among the contents we notice a report of the schools, which is very encouraging. Brother Moses L. Frick is prominently mentioned as one of the brighest students in school, and delivered the salutatory, and a presentation address to one of the professors. We also had a letter from the Frick family, and were happy to learn of their health and prosperity; but they would be pleased to hear preaching by the Brethren. Hope brethren Beer or Wolfe will pay them a visit of love before long. They might take the advantage of some of the cheap excursions of the season.

At a "Dynamite meeting" recently held in New York, to celebrate the birth of the French Commune and the killing of Burke and Cavendish in Ireland, strange things took place. Among the many fiery and blood-thirsty speeches that were made, one speaker, quoting passages from the writings of Moses, attempted to prove that dynamite warfare is in harmony with the Bible, and urged his hearers to read their Bibles more carefully. This was strange advice to give at a dynamite meeting, but no doubt it was advice they all sadly needed. If followed it would probably do them great good, and may be the means of opening their eyes in a way they little thought of.

Brother W. S. Lyon, of May Hill, Ohio, who lost an out-house by fire last fall, and would be much pleased to receive assistance to enable him to replace the same. Brother Lyon is an aged and poor man, and withal badly crippled, and if any of our brethren and sister who have means in abundance feel like doing good to somebody, we believe it would be well appropriated by remitting as above to the amount of about $50.00. We should be pleased to learn that he had received the amount necessary to pay for the new building. He will give in return for every dollar a receipe for making a valuable salve. We have been using it to advantage since our affliction with boils.

An exchange tells us of the peculiar manner in which a citizen of Georgia values his property. This property is worth about $6,000. But when the owner wishes to get it insured, he values it at $8,000. When his neighbor wishes to buy it, he values it at $10,000. And when he gives it in for taxes he values it at $4,000. This some people call sharpness. Men who would not think of stealing or cheating, and who pride themselves on their scrupulous honesty will do this kind of thing without any remorse. Such conduct ought to be severely condemned. To us it bears a dangerous resemblance to those things which are pronounced in Proverbs 20 : 10 to be an abomination to the Lord.

A Jerusalem Jew by the name of Solomon Saphira committed suicide by shooting himself in the head with a revolver at a hotel in Rotterdam, Europe. This was the man who, some months ago tried to induce the British Government to purchase a manuscript of portions of the Pentateuch for five million dollars. This same manuscript was proven to be a forgery. After his death it was disclosed that Shapira had offered the forged manuscript to the German Government before taking it to England. So the years that he had been occupied in perfecting this deception were worse than uselessly spent. The disappointment he sustained in his swindle no doubt was the cause of the suicide. The wages of sin is death.

During a recent investigation by the authorities several steamers were discovered to have defective life preservers. It is required by law that all life preservers must have a certain amount of good cork, and be able to sustain a certain weight. In the cases referred to, they were found to be miserable shams. In times of danger persons trusting to these preservers for safety would find them valueless. Is not this very much the case spiritually? These preservers had the appearance of genuine ones, but the inside was not right so they were not good. So much Christianity to day appears outwardly to be genuine; but upon investigation the material is not good. The Lord has given us the true preserver, and whenever man attempts to substitute they are mere shams. The Gospel of our Lord Jesus Christ is our only salvation; so let us cling to that and discard all else.

A case came lately before the public, in which too much red tape in our charity turned out to be inhuman. A poor man was taken dangerously ill in New York. A physician being called in, sent at once to the authorities for an ambulance that the patient might be taken to the hospital. The man was referred to one police station and hospital after another, each one claiming that where the patient was lying was not in their district. And had not the physician eventually insisted on one district doing their duty, the poor fellow might have died before he could get the desired relief. Too much red tape is bad enough at any time, but when we see it practiced in the cause of charity and Christianity, it is time to raise the voice against it. How often have even poor souls been left to perish for the want of spiritual comfort and advice because they sometimes lie outside the beaten paths of Christian effort.

We have just learned of a very peculiar instance of self-imposed penance performed during Lent at Williamsburg, N. Y. On the first day of Lent a well-dressed lady presented herself at the police station, in the evening and asked permission to sleep there. Her modest, sober and lady-like appearance, caused the officer in charge to remonstrate with her, and advise her against associating with the class of people who generally resorted there. But it was all to no purpose. The next night she came again, and every night during Lent. When the officer found she would herd with those drunken and filthy unfortunates who slept there, he watched her because he thought she would soon become as bad as the rest. But there was no change in her behavior or appearance to the last. Upon inquiry it was found she was a member of a respectable family and had a good home. But that this was done as an act of penance. This to the average protestant Christian appears ridiculous and sinful. But the question with us is, is there not danger of us sometimes falling into the same error in our Christian duties. We get into the habit of doing certain things which are actually beneficial if performed with a proper motive. But we find ourselves doing them because we think the performance will merit pardon for sin. Let us beware.

A writer in the *Christian Standard* has touched the key-note of Christianity. He illustrates by three men using the same text: "Ye must be born again." The first, probably had a pleasure-loving congregation, and care had to be taken lest he should make his religion an unpleasant one. So he tells them that Regeneration is the work of God, and is obtained through goodly feeling and "love to the brethren." Water has nothing to do with being born again. He surely was not a Baptist. The second was pede-baptist, and he taught baptism as the first essential.

The third taught what our Bible teaches: "Ye must be born of water and of the spirit." And these are the writer's comments: "In this discourse regeneration was treated from the beginning to the consummating act, 'born of the spirit,' 'born of God,' 'of uncorruptible seed.' The 'word of God' was shown to be the begetting of faith in the heart, through the gospel of Jesus Christ, producing love to God, the change of mind in repentance; while the actual birth, 'born of water,' took place at baptism. The speaker's arguments were God's eternal truth, as plainly demonstrated in Scripture teaching and by every instance of conversion in the apostolic age. Last, then, we heard that regeneration was the work of God, and the individual man, beginning with Christ's sacrifice for our sins, the remote cause, completed when the believer in Christ is raised from the water of baptism to walk in newness of life. How beautiful this simplicity, and how easy for us to preach the truth in all its fullness, while it is a labored effort to omit or explain away much that is plainly taught in the scriptures." Be it what denomination it may, simplicity in form, simplicity in form, simplicity in teaching, will aid more than all the nicely laid schemes to suit the words to the people. Better far, were it, did we but gain three souls who were fitted for the kingdom than a host who united with us for society's sake. Simplicity—the only key that unlocks the heart of hardened man.

Let our young ministers begin their work, having this lesson well learned.

There is no vacant place in the universe so suggestive as the empty grave of Jesus.—*J. M. Pendleton.*

Correspondence.

Trans-Missouri Flashes.

Harvest has begun.

Solemnity can smile.

Praise God and be happy.

Avoid all excess.

Deeds of charity are more Christ-like than longfacedness.

A sour disposition is often the result of a sour stomach.

To be Christ-like is to be honest, candid, truthful, merciful, and kindhearted.

I wish the "Brethren" were in shape to represent themselves at the peace and temperance conventions.

"If we live, and the Lord will," had we not better have a general convention and camp-meeting sometime next summer.

Our German Baptist brethren hereabouts permit their members *now* to carry life insurance policies.

In what the German Baptists, as a rule, *construe* as progression they outprogress the Progressives themselves.

We know of quite a number of German Baptist sisters who wear hats now. Why, O why is that church so partial?

Progression is, after all, *a fact.* In a few years it has taken a tremendious hold on some people. A few more annual meetings and Sunday school conventions will be allowed. So will many other good things.

Christian manhood demands that we should fellowship those of like precious faith. I say, "You are right." Hence, I should recognize you as a fellow member in Christ. To the contrary is cowardice.

An "adjoining Elder" who has charge of several congregations, sometime ago, told his home congregation: "You may fellowship the Progressives and commune with them only don't get an expelled preacher in here to preach." He must be "hard run." Should think he would feel uneasy.

The coming Brethren preacher will in several respects have a better time of it in this world. He will have time to study—will have the opportunity to give himself wholly to the work. Yes, brethren, it is coming for we are progressing and have chosen the New Testament for our creed and that *God's* ordinance is that "They who preach the gospel shall live of the Gospel." You see, God is a God of order, and that implies system and consistency.

A sad calamity has befallen the family of brother Wm. Flickinger, near here. Brother F. has lost his reason. He is one of our wealthiest and most influential citizens; is a member of the German Baptist church and a man noted for Christian integrity. Himself and and family have our heartfelt sympathies. Brother F. is a brother in the flesh to sister Richard Arnold. We understand brother and sister Arnold are with him now. May he speedily recover, is our prayer.

W. J. H. Bauman.

In Memorium.

I pen the following lines in memory of our departed sister Christina John, who fell asleep in Jesus on the night of the 4th of June, 1884. On the morning of the 4th she made a request to send for the writer, which was at once done. The distance being about twenty miles we did not reach the place till about sun set. When we arrived we found the sister conscious, but inclined to be drowsy. After partaking of supper, I said to her, "I am now here, and if there is anything we can do for you, we will cheerfully do it." She wanted to be annointed. According to the instructions of the Apostle James, we annointed her in the name of the Lord. By this time it was about ten o'clock, p. m., and before midnight she fell peacefully asleep

As a neighbor, sister John was much esteemed, as was manifested by the large attendance, and the sympathy of the neighbors during her illness and her interment. As a christian, sister John was one of those active, zealous and warm-hearted, devoted handmaids of the Lord, that are always ready for every good work in the service of the Lord. Her place in the sanctuary, whether during the preaching of the Gospel, prayer meeting, Sabbath school, or business meeting, was never vacant unless providentially hindered. Often was her heart's desire poured out to God in the public prayer; as Hannah of old, after her lips were seen to move when no audible expression was heard. She served the Lord as a faithful christian about forty years. She raised a family, all of whom have united with the church. May our kind and heavenly Father assist them all to follow the example of their dear mother, and may the same strong arm of Jehovah keep an aged husband and father faithful, that they may constitute a happy family in heaven.

A funeral sermon was preached by the writer, assisted by Elder James Toy, of the "Brethren in Christ" church, to a large and very attentive congregation, from the following language: "She is not dead but sleepeth," Luke 8 : 52. At the close of the services two made the good confession, and were buried with Christ in baptism, and arose, we trust, to walk in newness of life. May the God of all grace sanctify this bereavement to the good of all who may read this memorial, and especially the family, friends, and neighbors of the departed sister. May all meet her in heaven, where sickness, suffering and death cannot enter.

J. B. Wampler.

Blanco, Pa., June 29.

From Berlin, Pa.

Greetings; The communion services in the Brethren's Church at Berlin, came off on Sunday evening, June 1st. 1884. We are happy to be able to state that the services passed very pleasantly, and we believe it was a season of rejoicing to all the participants. On Sunday evening, June 29th. was the time appointed for communion services at Stony-Creek church, Pennsylvania. We are also happy to state that the meeting was a pleasant and enjoyable one. The fore-going statements we claim are true, but still there is something in connection with our services that does not seem fully satisfactory to all parties. We, at Berlin did not have any soup on our tables, as has been customary in times past. We have been charged with perverting the ordinance of the Lord's Supper. Some persons seem almost indignant over it. This being the case it is our desire and request that brethren holding the idea that soup is requisite to the Lord's Supper, will please come forward and give us Gospel authority for the same. We profess to be governed by the gospel alone and our practice should correspond with it. Brethren please enlighten us on this subject.

S. W. Wilt.

Berlin Pa., July 1st.

From Stonycreek. Pennsylvania.

H. R. Holsinger:

Dear Brother; I promised sister Holsinger to write to you after our council meeting, and tell you how things are going. Our council passed off pleasantly, and Sunday evening we had our lovefeast, and we had such a nice time. There was fully as big a crowd as that of our first lovefeast we held at this place. There were more than would have filled the church twice. Brother Wilt and brother Seibert were with us, and brother Wilt delivered a good discourse on Feet washing. We also had meeting all week preceeding our feast. Sister Abraham J. Miller is very poorly. She cannot speak above a whisper. Brother Abraham could not attend our feast. Yours in hope of eternal life.

J. G. Kimmel.

Stony Creek, Pa.

What They Say.

I worked hard to get a subscriber, and I succeeded at last. We must keep the Evangelist in its present size. I would rather pay $4.00 a year than to have it reduced in size.

I. D. Bowman.

Since brethren Bauman and Hixson were in our midst we cannot do without so good a paper as the Evangelist.

J. C. Studebaker.

Lawrence, Kansas.

I will try to get you a few more subscribers, if I can, for I do not want the paper to go back to the small size again. It can be kept to its present size with but little trouble, if we are half as zealous for the cause which the paper is used to defend, as we are for worldly gain, Remember, brethren, that life is all that is worth living for in this world, and if we lose eternal life, all is lost. We owe our strength and our substance all to God, and it is by the grace of God we are saved, if saved at all. Brethren, one and all, use your endeavors to get subscribers for the paper. Don't let it rest so strong upon the editor. He should be amply paid for his labors. This is Bible doctrine. I have paid two dollars and a half of my own money to encourage those to subscribe.

Elder Jacob Spitzer.

Cherry Grove, Va.

The strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet.—*Spurgeon.*

The more a man denies himself, the more shall he obtain from God.—*Thomos A. Kempis.*

The greatest of faults, I should say is to be conscious of none.—*Carlyle.*

Died.

JOHN—In the Brethren Church, Brush Valley congregation, June 4th, 1884. Sister Christina John, wife of brother Martin John, aged 64 years, 9 months, 25 days. Funeral preached by the writer assisted by Elder James Fox, to a large and attentive congregation, from the language of Jesus: "She is not dead but sleepeth," Luke 8 : 52.

J. B. Wampler.